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clan rather than his village in such a crisis, and this is no doubt usually the case, though I have two definite instances in which the individuals fought on the side of their adopted villages against their own clans.

It is interesting to note that immigrants from other clans into a village (e.g. those who for any reason become domiciled among their wife's or their mother's people) are not always readily assimilated. In one case that came to my notice a man of about thirty years, who had lived in a certain village since going there as an orphan child with his mother, fell out with his neighbours over a question of fishing rights, and was so cold-shouldered that he had to change his place of residence again.

It has been shown that the Orokaiva clan is usually a small unit, that it is often of comparatively recent origin, and that it often bears definitely the name of a founder and ancestor. From these facts it will be seen that its limits may hardly surpass those of kindred. There are many cases, those of scattered clans, where the kindred connexion is virtually lost sight of, but typically the clansmen may be said to be united by feelings of actual kinship. Where this is so, such feelings may be expected to prevail over any opposition from the locality spirit. However, as I have said, such a conflict seldom arises. To sum up, it may be repeated that the Orokaiva's strongest sympathies are limited to his own small clan and to his family within the clan.

Relationship Terms

The following is a list of the principal relationship terms. The speaker is a married man. The word for husband is *ivu*. This together with *ai* (wife), *mei* (son), and *iai* (daughter), is used in periphrasis when there are no set relationship terms, e.g. *tata-ivu*, *betere-ta-ai*, *simbo-ta-mei*.

mama father, father's brother, all males of the father's clan and generation; elders in general.

aja mother, mother's sisters, all females of the mother's clan and generation; elder women in general.

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bitepemi elder brother, all males of the speaker's clan and generation who are senior to him.

biteambo younger brother; all males of the speaker's clan and generation who are junior to him.

du sister, elder or younger; females of the speaker's clan and generation.

tata father's sister; females of father's clan and generation; maternal uncle's wife.

nobo mother's brother; males of mother's clan and generation.

abije grandparents (paternal and maternal); ancestors in general; grandchildren; descendants; sister's children (sometimes called *mei-abije*).

mei son; males of the succeeding generation within the speaker's clan.

iai daughter; females of the succeeding generation within the speaker's clan.

simbo child of the father's sister; children of all *tata*; child of the mother's brother; children of all *nobo*, i.e. cross-cousins.

ai wife (*pamoni* or 'woman' is also used).

atovo wife's father; males of the preceding generation within the wife's clan.

imboti wife's mother; females of the preceding generation within the wife's clan; wife's father's sister.

nabori wife's brother; males of the wife's clan and generation; sister's husband and males of his clan and generation.

bovatu wife's sister; females of wife's clan and generation; brother's wife and females of her clan and generation.

imi daughter's husband.

meindai son's wife.

beteve husband of cross-cousin (*simbo*); husband of sister's daughter (*abije*); wife's mother's brother; children of wife's mother's brother.

jaivu husband of wife's sister (*bovatu*).

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III. WIFE'S FATHER'S PEOPLE

IV. WIFE'S MOTHER'S PEOPLE